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I will, no doubt,
seeme strange to
see my name in
print, standing so
neare these men
who are Interlo-
cutors in the suc-
ceeding pages, their profession and
mine being of such different natures;
But I shall entreat the ingenuous rea-
der to take notice of the necessitie of
this my doing.

I am by the three Answerers to
these Demands wronged, and that by
an injurie of an high nature, chal-
lenged in writing to have done that,
which God doth know never entred

into my thoughts; and for any thing
the answerers did or doe know, never
came into my minde. And though by
the law of challenges, they having
challenged me, I may choose the wea-
pons (which certainly should have
beene in another kinde, had the chal-
lengers beene of another profession)
yet being men of so holy a function, I
have thought good to make choice of
their oown weapons; and by my pen to
doe out that blot, which they by their
pen have laid upon me. And I have
thought it fit to doe it in a scedule an-
nexed to this book (which for that
cause only I have caused to be here re-
printed) that where mens mindes per-
haps may be poysoned by swallowing
an untruth in their answers, so deeply
wounding my honour and loyaltie;
this

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this antidote might be ready at hand
to cure them, before they should be
fully tainted with it : As likewise sup-
posing that if they should be printed
severally, many might meet with their
answers alone, which might leave in
them a bad impression of me; if they
should not be attended with this just
and true expression of mine.

The injuries wherewith I am viola-
ted by the three answerers, are of two
sorts : One of them strikes me alone,
as his sacred MAJESTIES high Com-
missioner; The other wounds me as
his MAJESTIES Counsellour; and with
me all of that honourable boord. The
former is this.

They deliver affirmatively, That the
declaration which they tendered mee
of their late Covenant, was such as I

A 3 accepted,

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accepted, and was well pleased with. And this they set down twice for failing; In their answer to the first demand towards the end, and in their answer to the third demand a little before the middle of it; and that with such confidence, as truly I cannot with any justice blame the reader for believing of it, when it fell from the pens of these men, whose profession is the teaching of truth.

But I shall desire the readers to suffer themselves (notwithstanding the prejudice of these mens persons) to be undeceived by a plaine averment of truth.

I am confident none of these three answerers ever heard me say so, nor will they say they did. If they but heard it from others (which I do verily

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ly beleeeve they did not, and shall do so
still, till they avouch their authors.)
sure no man can choose but misse in
them that civill prudence, which will
not allow any discreet man to affirme
that of any other; much lesse of a per-
son of my qualitie, and at this time of
my place; the foundation whereof
shall be so frail and slipperie, as report,
which is alwaies uncertaine, and most
times false.

For clearing the truth, I doe averre
upon mine Honour that I never said
so, I never thought so. And though
that that Declaration was much bet-
tered by the industrie of some well af-
fected (from what was first intended)
yet it gave me not satisfaction: and
I dare boldly affirme, I never said it
would give my Master the KING'S

MAJESTY:

MAJESTY any. My justifiers in this, shall be these Noblemen, Gentlemen, and others to whom I ever spoke, either publickly, or in private. I was indeed content to catch at any thing I could, when I could not obtaine what I would; as being willing to doe my countrey-men that respect, as to the utmost of my power to recommend to my gracious Master, with all favourable construction, even that which I then thought, and did know fell short of just and home satisfacti-

† Nor is there any ground for their opinion of my acceptance of that declaration, unless they call receiving, accepting; and that was not in my power to refuse, it being conceived

in formall words of a supplication, and so tendered to me, who by my royall Master his instructions was commanded to receive the petitions of all his good and loyall subjects.

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babilitie like to rest satisfied with that
declaration of the Covenant; having
it delivered to them from men whom
they have in all this businesse beleevd
as much as themselves, that his
MAJESTIES Commissioner, who in all
likelihood did know his MAJESTIES
minde best, did rest satisfied with it.

But his MAJESTY hath just reason
to charge me, if these asseverations
were true; as I have good reason to
vindicate my selfe, they being not true.
The truth is, if these asseverations
be true, I doe professe to the whole
world, that his MAJESTY hath a most
just cause to discharge himselfe of mee,
and my service, and to discharge mee
of all trust in this, or any other nego-
tiation. For I professe, that I know-
ing his MAJESTIES constant dislike of
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the said Covenant, it must bewray in me, either breach of trust, or want of judgement; if I should go about to make either my self, or the world beleeve, that my Master could receive satisfaction by such an explanation.

And here I cannot dissemble, but must ask leave to vent my self thus far. Had these wrongs been put upon me by the pens of other men, and not of these whose professions I am forward and willing to beleeve (because I would have it so) will not suffer them to embrace wilfull and malicious designes; I should justly have doubted, that there had been some men in this kingdome, who being afraid of a settling and peaceable conclusion of this businesse, had gone about to raise in my royall and gracious Master a jelousie of my
slack-

slacknesse in my King and Countries
service, that so I might be called back,
re infecta.

If any such enemies there be to the
peace of this miserable distracted
Church and State, I beseech God in
time to discover them, and that all may
end, in covering them with shame and
confusion. The summe of all I will say
of this personall wrong offered to my
self, is this; If these reverend and learn-
ed Gentlemen, the Answerers, in these
untrue aspersions intended any harm
to me, I shall onely now requite them
with a cast of their own calling; I pray
God forgive them. If they intended
me no harm, then I do expect that they
will give my self and the world satisfac-
tion, in clearing me that I gave them
no ground for these their asseverati-
ons.

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ons. And so being confident of his
MAIESTIES goodnesse to all his mini-
sters; amongst the rest, to the meanest
of them, my self, especially in this par-
ticular, that he will never be shaken in
the opinion of my loyall and constant
service, upon such flight, light, and
groundlesse reports: I will say no more
of that first point.

For that which concerneth my selfe
as a Counsellour, and the rest of that
honourable Boord, averred by the
three answerers, in their answers to
the third and foureteenth Demand; I
do here protest before Almighty God,
that none of the allegations alledged
by the three answerers, nor any petiti-
on given me by the supplicants, mo-
ved me to give way, that the order of
the Councell table should not passe in-
to

to an act: for I did then, and doe now
avow, that I then was, and now am ful-
ly satisfied with his MAJESTIES most
gracious declaration; and that in my
opinion all ought to have thought
themselves sufficiently freed from
fears of innovations. But the true rea-
son was this, I was so tenderly affecti-
oned towards the peace of my Coun-
try, that I gave way to that, vvhich ma-
ny of honourable qualitie assured me,
if it vvere not done, a present rup-
ture might follow, and so consequent-
ly the ruine of this Kingdome; vvhich
I vvas resolved to keepe off so long as
possibly I could, retayning my fidelitie
to my Master. VVhich care of mine
I finde but slenderly requited, vvhien it
is made an argument to perswade His
MAJESTIES good subjects to doe that

which is so displeasing to him, and so unsafe for them. And yet even in this passage, it would have been expected from men of that profession, that nothing should have passed but undoubted truth. In which point too they have failed, either as I hope by a mistaking, or a mis-informing. For the Missive once thought fit to be sent to his MAJESTY was never rent, but remaineth yet as it was: and we did not send it, because we did not thinke, thanks to his MAJESTY would be reasonable in the name of the whole Kingdome, when we knew his MAJESTIE, by the last proceedings of many, and protestations made against his royall declaration (pretended in the name of the whole countrey) could not receive satisfaction.

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To conclude, notwithstanding this
personall wrong offered to me his MA-
JESTIES high Commisfioner, I will
carefully, cheerfully, and constantly go
on with this great businesse, wherewith
he hath intrusted me. VVhich as I pray
God that it may prosper under my
hands, so I praise God that he hath gi-
ven me so cheerfull and willing a heart
to go on in it; that if my life could
procure the peace of this torn Church
and Kingdome, to the contentment of
my royall Master, and comfort of his
distracted subjects; he who knoweth
all things, knoweth likewise this truth;
It is the sacrifice of the world, in which
I would most glorie, and which I
would most sincerely offer up to God,
my King and Countrey.

HAMMILTOUN.

My King and Country.
I would most sincerely offer up to God
I would merit glory, and which I
is the sacrifice of the world in which
all things known like this one;
directed subjects: he who knoweth
myself well, and content of his
and his goodness, to the contentment of
procure the peace of this torn Church
to go on in it: that if my life could
yet be so sweet and willing a heart
hands, to I praise God that he hath giv-
God that may prosper under my
help and assistance. Which as I pray
on with this great God, I have with
certainly, and with confidence
just as I am, Commissioner, I will
petition will offer to me his will.

DEMANDS

CONCERNING

THE LATE

COVENANT:

Propounded by the Ministers and Professors of Divinity in Aberdeen, to some Reverend Brethren, who came thither to recommend the late Covenant to them, and to those who are committed to their charge.

TOGETHER WITH
The ANSWERS of those Reverend Brethren
to the said DEMANDS.

AS ALSO
The REPLIES of the foresaid Ministers and
Professor to their ANSWERS.

1 Pet. 3. 15, 16.

Sanctifie the Lord God in your hearts, and be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meeknesse and fear:

Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsly accuse your good conversation in Christ.

Printed by His Majesties Printer for Scotland.

ANNO 1638.

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DEMANDS

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THE LATE

CONVENT

Propounded by the Mini-
sters and Professors of Divinity in Aber-

deen, to some Reverend Brethren, who
came thither to recommend the late Covenant
to them, and to those who are commit-
ted to their charge.

TOGETHER WITH

The Answer of those Reverend Brethren
to the said Demands.

As Also

The Reply of the said Ministers and
Professors to the Answer.

Sanctify the Lord, for in our hearts, and in our words, and in our
deeds, we will ever have your presence, and the hope that is in you,
with meekness and lowliness;
Having a good conscience, that we speak evil of you, as of evil
doers, this may be shewn, that with you, your good conversation in
Christ.

Printed by H. A. Macpherson, for J. Macpherson.

Ann. 1638.



GENERAL DEMANDS
CONCERNING THE LATE
COVENANT;

Together with Answers to them,
and Replies to those Answers.

THE FIRST DEMAND.

BY what power, or warrant, these our Reverend Bretheren can sute of us, or of our people, *subscription* to this late *Covenant*; not being sent by his Majestie, or by the Lords of Council, nor by any Nationall Synod of this Kingdome, nor by any Judicatorie established in it? And, How they can enforce upon us, or upon our people, who are no wayes subject unto them, their interpretation of the articles of the *negative confession*? In respect whereof, as also in respect of that band of mutuall defence against all persons whatsoever, this late *Covenant* is substantially different from that which was subscribed by the King and his subjects, *Anno 1580. and 1581.*

ANSWER.

WE are not come hither to usurpe the authoritie of any civill or spirituall judicatorie, or to enforce upon our reverend Brethren, and the people committed to their charge, the subscription of the late Covenant, or the interpretation of the Articles of that Confession which is called negative, or whatsoever else of that kinde: but are sent to represent unto them, in all humilitie, the present case and condition of this kirk and kingdome; crying for help at their hands also: and, in brotherly love, to exhort and intreat, that they will be pleased to contribute their best endeavours, for extinguishing the common combustion, which by joyning with almost the whole kirk and kingdome in the late Covenant, we trust they may lawfully do, without prejudice to the Kings Majestie, or to any lawfull judicatorie, or to that Confession of faith above mentioned: Since the sound interpretation and application thereof, to the errours of our times, can make no substantiall change, and the band of mutuall defence, wherein wee oblige our selves; To defend the true religion, and the Kings Majesties person, and authoritie, against all persons whatsoever, is joyned, at first, with the Confession of faith. Like as his Majesties Commissioner objecting, That our Covenant was suspect to be an unlawfull combination against Authoritie, and to be the main hindrance of obtaining our desires, hath accepted, and was well pleased with our Declaration; bearing, That we have solemnly sworn, to the uttermost of our power, with our means and lives, to stand to the defence of the Kings majestie, as of Gods Vicegerent, set over us, for the maintenance of Religion, and administration of Justice.

REPLY.

REPLY.

VVE have, *Reverend Brethren*, sufficiently considered and examined your answers to our Demands, by which we expected full satisfaction to all our scruples and doubts concerning the *late Covenant*: But truly, in modesty and brotherly love, we tell you, that your answers (whatsoever you think of them your selves) have not given us that satisfaction which we expected. We know that some who rashly condemne every thing which is said or written contrarie to the cause which they maintain, will boldly say of us, that we have closed our eyes against a clear and ingyring light: But first, we say with *J o b*, *Our witnessse is in heaven, and our record is on high*. That Lord who only seeth the secrets of hearts, knoweth, that we love his truth, and are ready, so soon as it shall be shown unto us, to embrace and professe it before the world. Next, we appeal to the consciences of all impartiall readers, who shall have occasion to weigh and consider maturely the weight of our arguments, and of these answeres which it hath pleased you to give us: wishing them, yea, most humbly and earnestly intreating them, to judge both of your writings and ours without prejudice, or any partiall respect. Yea, we are confident, that ye also, of whose love to the truth of God we are perswaded, will after better advisement, and more mature consideration of the matters debated, acknowledge that we are not against the truth, but for it. The Lord open your eyes, that you may clearly see that truth for which we stand.

VVE objected to you, *Reverend Brethren*, that you had not a calling to urge us to the subscription of the *late Covenant*, from any acknowledged authoritie, or lawfull Judicatorie established in this Church or Kingdome: to which objection ye answered not here particularly, as we expected.

pected. And whereas you say, That you are come to exhort us, and our people, in all humility, to joyn with you ; How is it, that without our consent, and against our will, not having lawfull authority, which you seem here not to acclaime to your selves, you have publicly preached to our people, within our Congregation ? which is a thing repugnant to those places of Scripture, in the which the Spirit of God recommendeth to Elders, or Pastors, the care of those flocks, *over which the holy Ghost hath made them over-seers*, Acts 20. 28. 1 Pet. 5. 2. as also telleth us, That the Pastors whom the flock must *know*, and to whom they must *submit themselves*, do *watch over the souls of that flock*, and must *give account for them*, 1. Thessal. 5. 12. Hebr. 13. 17. It is also contrarie to the laws of the Christian Church in all ages. For by the ancient Canons, Pastors are commanded to containe themselves within the limits of their own charge ; and not to presume to exercise Pastorall office in another Pastors Diocesse, or Parioch, without leave : As also, they forbid Pastors to receive to divine service any man of another Parioch, that commeth in contempt of his own Pastor. *Council. Nicen. 1. Oecum. 1. Can. 16 Council. 2. Oecum. Constantinop. Can. 2. Council. Carthag. 2. Can. 11. Council. Carthag. 3. Can. 20. Council. Chalced. Oecum. 4. Can. 13. Council. Nicen. 2. Can. 10. Council. Tribur. Can. 28. Council. Nannet. Cap. 1. & 2. ¶ 2.* We did not without reason say, That you, and others of your confederation, enforce your interpretation of the *Negative confession* upon others ; seeing we hear, that some Pastors and Prelates are forced to flee to forraigne countreys, for fear of their lives, because they have refused the said *interpretation* ; and those who have stayed in the countrey, dare scarcely appear in the high wayes, or streets ; and are threatned, That their stipends shall not be payed unto them, untill they subscribe your *Covenant. ¶ 3.* Whereas you do in brotherly love exhort, and entreat us to contribute our best endcavours, for extinguishing the common combustion ; we praising God for your pious zeal, and for the lovingnesse and modesty of your speeches, (wherein

(wherein by Gods help we shall labour to keep correspondence with you; that both we and you may shew our selves to have learned of Christ, *Meeknesse, and lowlinesse of heart*) we most willingly promise to do so, by all means which our consciences will permit us to use; as also to joyn our most humble and hearty prayers with yours, That it may please God in this dangerous exigent, *To do good in his good pleasure to our Sion, and to build up the wals of our Jerusalem.* § 4. We may justly say, That this new Covenant is substantially different from the old, which was made *Anno 1581.* in respect it not only containeth that *old covenant, or confession*, which was allowed by two generall assemblies, but also your *interpretation* of it, which as yet, hath no such authority, or approbation. § 5. No band of mutual defence, *against all persons whatsoever*, is expressed in the Covenant made 1581. And although it were, yet the case is very unlike: For subjects may make such a Covenant of *mutuall defence* by armes, with the consent of the King, who only under God, hath the power of armes, or of the sword, in this kingdome. But they who made this *late Covenant*, had not his consent, as that former or *old Covenant* had: which is a thing so evident, that no man can call it in question. § 6. As for that which you affirm here, That my Lord Commissioner his Grace was well satisfied with your *declaration*; it becommerh not us to pry narrowly into his *Graces* doings: but truly we have more then reason to pry most narrowly into the words of a *Covenant*, which is offered unto us, to be sworn, and subscribed, lest we abuse, and prophane the sacred name of God, and tye our selves to the doing of any thing which is displeasing unto him. Last of all; whereas ye desire us to joyn our selves to you, and to the rest of your confederacie, who are (as you affirm) *almost the whole Church and Kingdome*: Truly we cannot but reverence such a multitude of our reverend brethren, and dear countrey-men, and are ready to be *followers of them, in so far as they are followers of Christ*. But neither can we do any thing against the truth, neither can we attribute

attribute so much authoritie to their multitude, as otherwise we would, in respect there hath been so much dealing for *subscriptions*, in all quarters of this Kingdome, and so many have been threatned, to give their consent, as we are most credibly informed.

THE II. DEMAND.

VHether or no we ought to subscribe the foresaid covenant, seeing all covenants of mutuall defence, by force of armes, made amongst subjects of any degree, upon whatsoever colour or pretence, without the Kings Majestie or his Successours privitie and consent, are expressly forbidden by King JAMES of blessed memorie, and the three Estates of this Kingdome, in the parliament holden at Linlithgow, Anno, 1585.

ANSWER.

THe act of Parliament forbiddeth in the first part, leagues and bands of maintenance privily made, such as are called bands of Manrent, as the act in Queen Maries time, to which it hath relation, doth bear. And in the second part, only such, as tend to the publick disturbance of the peace of the Realme by moving sedition. But no act of Parliament doth discharge, nor can any just law forbid, Conventions, or Covenants in the generall; or such Covenants in speciall as are made with God, and amongst our selves; not for any mans particular, but for the common benefit of all; not to move sedition, but to preserve peace, & to prevent trouble: which by all probability had been to many, before this time, too sensible, if this course had not been taken. Conventions and Covenants (in the judgement of Jurisconsults) are to be esteemed and judged of, according
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to their diverse ends, good or bad: which made King James of happie memorie to take it for an undoubted maxime, That pro aris & focis, & pro patre patriæ, the whole body of the Common-wealth should stirre at once: not any more as divided members, but as one consolidate lump.

R E P L Y.

IN that second part of that act of Parliament, holden at Linlithgow, Anno 1585. are forbidden, *All leagues or bands of mutuall defence, which are made without the privitie and consent of the King, under the pain to be holden and execute as movers of sedition and unquietnesse, &c.* Wherefore we can no wayes think, that any bands or leagues of mutuall defence, by force of armes, are there permitted, (that is, not forbidden) seeing first the words of the act are so generall: for in it are discharged *All bands made amongst subjects of any degree, upon any colour whatsoever, without his Highnesse, or his Successours privitie and consent had and obtained thereunto.* Next, all such bands are declared to be *seditions*, and perturbative of the publick peace of the Realme: or, which is all one, are appointed to bee esteemed so. And therefore, we cannot see how any bands of that kinde can be excepted, as if they were not seditions.

2. We doubt not, but the late *Covenant*, being considered according to the main intention of those pious and generous Gentlemen, Barons, and others our dear countrey-men, who made it, especially our reverend brethren of the holy ministry, is a *Covenant* made with God, and proceeding from a zealous respect to Gods glory, and to the preservation of the puritie of the Gospel in this Church and Kingdome. But we cannot finde a warrant in our consciences, to grant, That such *Covenants*, in so farre as they import *mutuall defence*, against all persons whatsoever, none being excepted, no, not the King, (as it seemeth unto us, by the words of your *Covenant*; but far more by

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the words of your late Protestation, the 28 of June; wherein you promise *mutuall defence*, against all *externall or internall invasion*, menaced in his Majesties last *Proclamation*) are not forbidden by any band, nor justly yet can be forbidden. For first, we have already shown, That they are forbidden in the foresaid act of *Parliament*, Anno 1585, 2. No warfare; and consequently, no *covenant*, importing warfare, is lawfull, without just Authority; which, we are persuaded, is only in the supreme Magistrate, and in those who have power and imployment from him, to take armes: yea, so farre as we know, all moderate men, who duely respect Authority, will say, That it is so in all *Kingdomes, and Monarchies, properly so called*: (of which nature is this his Majesties most ancient Kingdome,) And, that it is altogether unlawfull to subjects in such Kingdomes, to take armes against their Prince. For which cause, that famous and most learned Doctour *Rivetus*, in a late *Treatise* called *Jesuita vapulans*, speaking of the judgement of *Buchanan* and others, who taught, That subjects might take armes against their Prince, in extraordinary cases, and extreme dangers, of the Religion, and Common-wealth; professeth first, That he, and all other *Protestants*, condemne such doctrine. Secondly, That this error did proceed from a mistaking of the government of the *Scottish Kingdome*, as if it were not truly and properly *Monarchicall*. Thirdly, That the rashnesse of those writers, is to be ascribed partly to the hard and perillous times of persecution, wherein they lived, and partly, *Scotorum praeservido ingenio, & ad audendum prompto*. Thus he writeth in the 13. Chap. of the said book, Pag. 274. and 275. answering to the Recrimination of a *Jesuit*, who had affirmed, That *Buchanan, Knox, and Goodman*, had written as boldly for the rebellion of Subjects against Princes, as any of their order at any time had done. A thing much to be noted by us at this time, lest we any more give that advantage to *Jesuits*, to make *Apologie* for their rebellious doctrines and practises. 3. Not only making of *Covenants*, but also all other actions, are to be esteemed.

esteemed and judged of, first, by the equitie of the subject, and matter; then, by the end: For if the matter pactioned (that is, which the parties mutually do promise) bee justly forbidden, by a lawfull Authoritie; and consequently be unlawfull in it selfe; then the goodnesse of the end, or project, cannot make the paction, or Covenant, to be good, or lawfull.

THE III. DEMAND.

IF it be alledged, that in extreme and most dangerous cases, such acts of Parliament may be contraveened; *Quæritur*, Whether there be now such extreme case, seeing we have his Majestie, in his former Proclamations, avowing, protesting, declaring, and in this last Proclamation taking God to witnesse, that he never intended any innovation of Religion; and also seeing he hath removed alreadie all that which made men fear novations, to wit, Service book, book of Canons, and the alledged exorbitancie of the new high Commission.

ANSWER.

IF the removing of the Servicebook, book of Canons, and the limitation of the vast power of the high Commission, containing so much superstition, and tyranny of Prelates, be a benefit to this Kirk and Kingdome, we ought, under God, to ascribe the same to the peaceable meetings, humble supplications, and religious covenanting of the subjects; which have given information to his Majestie, and have procured from his justice and goodnesse so great favour, as is thankfully acknowledged in the last Protestation: which doth also expresse the many particulars, wherein his Majesties late Proclamation

is not satisfactorie. And therefore the Lords of his Majesties privie Councel, upon the supplication and complaint of his Lieges, were moved to rescind the act of the Approbation of the foresaia Proclamation, and to rend the subscribed Missive, which was to be sent therewith to his Majestie. We are confident, that the Declaration wherewith his Majesties Commissioner was so well pleased, will also give satisfaction to our reverend brethren; and that they will not think it convenient for them to give further approbation to the Proclamation, than the Councel hath done, although all of us ought, with thankfulness, to acknowledge his Majesties benigneitie,

REPLY.

WE will not heredispute what hath been the maine or principall cause moving his sacred Majesty to discharge the *Service booke*, and other things which occasioned the present perturbation of our Church; nor yet whether or not his Majesties proclamation may give full satisfaction to all the feares and doubts of his subjects. For our selves, we professe, that upon his Majesties declaration, and gracious promise contained in his Majesties last proclamation, we beleeve, first, That his Majesty never intended innovation in religion: Secondly, That he will maintain the true Protestant religion, all the dayes of his life: which we pray God to continue long. Thirdly, That all acts made in favours of the *Service booke*, &c. are discharged. Fourthly, That he will never urge the receiving of the *Service booke*, *Book of Canons*, &c. nor any other thing of that nature, but by such a fair and legall way, as shall satisfie all his subjects. And thence we do collect, that which we affirmed before, to wit, That there is no such extraordinary or extreme case, as might give occasion to subjects to make such a band, as is directly forbidden by the foresaia act of parliament, and to contraveen it in such a manner, as may seeme to import a resisting of Authority by force of armes.

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THE III. DEMAND.

CONCERNING that interpretation of the negative confession, which is urged upon us, and wherein the articles of *Pearth*, and *Episcopacie*, are declared to be abused, as well as all the points of *Poperie*, which are therein expressly and distinctly mentioned; *Quaritur*, Who are the interpreters of that confession? that is, Whether all the subscribers, or only those Ministers convened in *Edinburgh*, in the end of February, who set it down? If all the subscribers; then what reason have we to receive an interpretation of that confession from laicks, ignorant people, and children? If only those Ministers convened then in *Edinburgh*; then seeing no man should take an honour to himself, but he who is called of God, as *Aaron*, Heb. 5. 4. what power and authority had they over their brethren, to give out a judicall interpretation of these articles of faith, and to enforce their interpretation of these articles upon them?

ANSWER.

THe subscribers are here mis-interpreted in two points, very materiall: One is, that they presume upon power, or authority, which they have to give out a judicial interpretation of the articles of the confession, and to enforce the same upon others: whereas they only intended to make known their own meaning, according to the minde of our Reformers; and in charity to propound and recommend the same to others, who might be made willing to embrace it: Although it be true also, that very great numbers of Ministers were convened, and testified their consent at that time: And although the private judgment of those who are called laicks, ought not to be mis-regarded. For it is confessed, That an interpretation, which is private ratione

persons, may be more than private, ratione medii. The other, which being observed, will answer divers of the following demands, That the articles of Pearth, and of Episcopall government, are declared to be abjured, as points of Poperie, or as Popish novations: whereas the words of the Covenant put a difference betwixt two sorts of novations: one is of such as are already introduced in the worship of God, and concerning those, whatsoever be the judgement of the subscribers, which to every one is left free, by the words of the Covenant, they are only bound to forbear the practise of them, by reason of the present exigence of the Kirk, till they be tried, and allowed in a free Generall assembly. The other sort is of such novations, as are particularly supplicated against, and complained upon; as the Service book, and Canons, &c. which are abjured, as containing points of Poperie. And this we avouch, from our certain knowledge, to be the true meaning of the controverted words of the Covenant. And therefore humbly intreat, That no man any more, upon this scruple, with-hold his testimony.

R E P L Y .

AS for the first of these two mistakings: If you have not given out that interpretation of the negative profession judicially, but only have made known your own meaning according to the minde of the reformers, as you alledge; then, first, your interpretation hath no obligatory power over others; and consequently you ought not to obtrude your interpretation upon us, more than we do our interpretation thereof upon you. Neither ought any man to be molested, or threatened, for not receiving your interpretation; chiefly seeing all who are of your confederation have so solemnly vowed, and promised, to be good examples to others of all godlinesse, sobernesse, and righteousness, and of every duty which you owe to God and man. Secondly, As for the minde or judgement of our Reformers, we know no evidence of it, having publick authority to oblige the subjects of this Kingdome

Kingdome, except that which is expressed in our *nationall confession of faith*, ratified in Parliament twenty years before the *negative confession* was penned : wherein we finde no warrant or ground of such *interpretation* as you bring. Thirdly, The *interpretation* of the *negative confession*, set down in your *covenant*, as it is not publick, *ratione personae*, so also not *ratione medii* : for it hath no warrant, for ought we could ever perceive, either from the word of God, or from the testimony of the ancient Church, or from the consent of other reformed Churches, or from our *nationall confession*, registrated in *Parliament*. As for the second mistaking, or mis-interpretation of the words of the *late covenant*, first, we marvell, that a *generall Covenant* appointed to be subscribed by all, learned and unlearned, should have been set down by you in such ambiguous termes. For, truly, all men here, even the most judicious, do so take your words, as if the articles of *Pearth* were in them abjured. 2. We have again more attentively examined the words of the *late Covenant*, and do evidently perceive by them, That in the said *Covenant*, the articles of *Pearth*, and *Episcopacie*, are condemned, and abjured, as erroneous, and damnable corruptions. For where you professe, and before God, and his angels, and the world, solemnly declare, That you shall labour, by all means lawfull, to recover the libertie, and puritie of the Gospel, as it was established and professed before the foresaid novations : We ask you, What is that period of time, to which your words have reference, when you promise to labour, to recover the puritie and liberty of the Gospel, as it was professed and established before the foresaid novations ? If you mean that period of time, when the *Service book*, and *Book of canons* were urged upon you ; to wit, the last year by-past in Summer ; then you acknowledge, That all that time you enjoyed the puritie and libertie of the Gospel ; and consequently, That you yet enjoy it ; for no new thing hath since that time been publickly received, and practised in this Church. If you mean (as undoubtedly we think
you

you do) the time praeeding the bringing in of *Episcopacie*, and the acts of *Pearth*; then you comprehend both *Episcopacie* and the acts of *Pearth* under these novations: for the removing whereof, you promise to labour, according to your power: and consequently do dil-allow and condemne them, even before they be tried in a free assembly, and before they be heard who maintain and approve them as lawfull. 3. We may evidently demonstrate this, *argumento ad hominem*, as we say in the schools: For, those rites and ceremonies, which are abjured in the negative confession, are also abjured in your late Covenant; which, as you say, is all one with the negative confession, or with the Covenant made 1581. But the rites and ceremonies which were concluded in *Pearth* assembly, are abjured, as you say in the Covenant made 1581. and therefore they are also abjured in this your late Covenant. The first proposition is evident: For in your late Covenant, speaking of the oath contained in that old Covenant, which was made Anno 1581. you professe, That the present and succeeding generations in this land, are bound to keep the foresaid nationall oath, as you call it, and subscription, unviolable. The second proposition also cannot be denied by you: For, these twenty years by-past, you have accused those who conformed themselves to the ordinances of *Pearth*, of perjurie; and that because they had violated the oath made Anno 1581. in the which those articles (as you alledge) were abjured. But perhaps you will say to us, That we think those things not to be abjured in that oath made Anno 1581. and therefore we may swear, and subscribe your late Covenant; and, notwithstanding of our oath and subscription, be tied only to the forbearance of the practice of *Pearth* articles for a time. We answer, first; The words of an oath should be clear, and plain; or, if they be any wayes ambiguous, the true sense of them should be so declared, and manifested, that all may know it. 2 An oath is to be given, according to the minde and judgement of him that requireth it. And therefore, seeing you who require this oath of us, think the rites or ceremonies concluded at *Pearth* to be
abjured

abjured in that oath made Anno 1581. how can we swear and subscribe your *Covenant*, which reneweth the foresaid oath, and bindeth us to it? 3 If we should swear, and subscribe the *negative confession*, as it is included in your *covenant*; then ye, who think the *articles of Pearth* to be abjured, and condemned in the *negative confession*, will think us tied, by our own *personall oath*, to condemn the *articles of Pearth*. 4 Seeing this *covenant* was penned by you, who have hitherto not conformed your selves to *Pearth assembly*, and have opposed *Episcopacie*, and seeing you all condemn *Episcopacie*, as if it were that *popish*, or *wicked Hierarchie*, mentioned in the *negative confession*; as also esteem the things concluded in *Pearth assembly*, to be *idolatrous*, or *superstitious*; how can we think, that you in your solemn vow made to God, for reformation of this *Church*, and resisting, in times to come, the *novations* and *corruptions* of it, have passed by these things, which are the only *novations* already introduced by authority, and from which, as you affirm, the *Church* hath so great need to be purged: chiefly, seeing ye think them as *popish*, *superstitious*, and *idolatrous*, as ye do these other *novations*, which are not as yet introduced. 5 If in all your *supplications*, *plaints*, and *protestations*, ye have only sought the removing and discharging of the *Service book*, *Book of canons*, and the *new high commission*, not complaining of any other *novations*; and seeing his Majestie hath discharged the first two, and hath promised to rectifie the third, or last of them; Then, what reason have ye to think, that his Majestie hath not satisfied your *supplications*? For, all the *novations*, upon which you complained, are removed by his Majestie, and ye have his princely promise, That no further shall be urged upon us, but by such a fair and legall way, as may satisfie all his subjects. 6 As for that which your *Covenant*, by your own confession, requireth of us, to wit, *The forbearance, and abstinence, for a time, from the practising the articles of Pearth*; We profess sincerely, and in the sight of God, That our conscience will not suffer us to subscribe that part of your *Covenant*; and that because laws being standing for them, and our lawfull superiours requi-

ring obedience from us, by practising them, to swear *forbearance of the practise of them*, is to swear *disobedience*, and, to *wrong their authority*. 7 How can we, with a good Conscience, abstaine presently from *private baptisme*, and *private communion*, being required thereunto by sick persons, and those parents whose children cannot be carried to the Church commodiously with their lives; seeing we think it a thing very unlawfull, in such cases, to refuse to administrate those *Sacraments* in private houses? Not that we think, that God hath tyed himself, or his grace, to the *Sacraments*; but because he hath tyed us unto them, by his precept: and, not to use the means appointed by God, when our people, or their children stand in need of them, is a contempt of the means, and a tempting of God.

T H E V. D E M A N D.

WHether or no we can sincerely, and with a good conscience, subscribe the negative confession, as it is expounded and interpreted by the contrivers or authors of the late Covenant, seeing it maketh a perpetuall law concerning the externall rites of the Church, which God hath not made, as if these rites were unchangeable? And how they who both swear the positive confession, and the negative, thus interpreted, can eschew contradiction, seeing the positive confession, *Chap. 21.* evidently declareth, That these rites are changeable, according to the exigencie of time; and, consequently, that no perpetuall law may or ought to be made concerning them? Likewise we would know how it can stand with truth to abjure all these rites, as *Popish*, which are used in the Church, without divine institution, expressed in Gods word; seeing even these who urge the Covenant; practise some ceremonies which are not mentioned in Gods word; as the celebration of marriage

riage before the Church, in the beginning, or at the end of divine service, with all the particulars of it; and the stipulation of Fathers and God-fathers, for the childe in baptisme, which are not meer circumstances, as they use to distinguish, but also ceremonies, properly so called?

A N S W E R.

THe late Covenant maketh not a perpetuall law concerning the externall rites of the kirke, as if they were unchangeable: but, as we have said before, onely bindeth us, for a time, to forbear the practise of innovations already introduced, and doth not determine whether they ought to be changed, or not. 2. According to this true interpretation, all appearance of contradiction betwixt the confession of faith insert in the act of Parliament, and the latter confession, is removed, beside that the article 21. of the confession of faith, giveth power to the Kirke, in matters of externall policie, and order of the worship of God, is expounded in the first booke of Discipline, distinguishing between things necessary to be observed in every Kirke, and things variable in particular congregations. 3. We declare again, That the Covenant doth not abjure Pearth articles, as Popish, and thinketh not time now to dispute of significant ceremonies, or other holy rites, and whether the two particulars named be ceremonies, or not: since the confession condescended upon on both sides, abjureth rites which are added without the word of God.

R E P L Y.

First, VVe have already told you, That we cannot subscribe your oath of forbearance of the practise of the articles already introduced, without violation of authority, and of wronging our own consciences, who think private baptisme and communion, not to be indifferent, but also necessary, in some cases; not indeed, *necessitate medii*, as if Gods grace were tyed to the externall means, but, as we say in the

Schools, *necessitate precepti*, because we are commanded to use these means. 2. This *late Covenant* leadeth and bindeth us to the *old Covenant*, made 1581. and that *old Covenant* bindeth us perpetually to that *discipline* which was then; that is, (as ye alledge) to the whole policie of the Church, comprehending all the externall *rites* of it: and so, *a primo ad ultimum*, this *late Covenant* bindeth us to the whole policie of the Church, which was then; and consequently maketh a perpetuall law, concerning externall *rites* of the Church, as if they were unchangeable. All parts of this argument are sure: For by your *late Covenant*, you professe your selves bound, to keep the foresaid *nationall oath* (as you call it) inviolable: And that *oath*, or *Covenant*, bindeth us, to continue in the obedience not onely of the doctrine, but also of the discipline of this Kirke. Where by the discipline of the Kirke, ye understand (as ye have in all your writings professed, especially of late, in your booke entituled, *A dispute against the English Popish ceremonies. Part 4. (chap. 8. Sect. 6.)*) the whole externall policie of the Church, as it was at that time; to wit, Anno 1581. Yea, you confesse, That no other thing can be understood by the discipline of the Kirke, but that which we have said already; and consequently we shall be tyed by that *oath* which you require of us, to admit and practise no other *rites* and *ceremonies*, but such as were then received in our Church. We can no wayes passe by this, seeing ever since the assembly of *Pearth*, in your *publick sermons*, and *printed books*, ye have most vehemently accused us of *perjurie*, as violating the *oath*, or *covenant*, made Anno 1581. and that in respect we have admitted into the Church, some *rites*, or *ceremonies*, which were not in it the foresaid year of God. Is not this to make a perpetuall law, concerning the externall *rites* of the Church, as if they were unchangeable, and to abjure the practice of all *rites* introduced in the Church since that time; and consequently the practise of the articles of *Pearth*, and that not for a time onely, but for ever? 3. Seeing the *negative confession*, according to your minde, and conception of it, maketh the whole externall

ternall policie of the Church, as it was *Anno 1581.* to be unchangeable: and on the contrary, the *confession* insert into the acts of *Parliament*, declareth, That the *rites* belonging to the externall policie of the Church, are changeable; how can you escape a *contradiction*, if ye receive both these *confessions*? 4. Whereas by that *distinction* mentioned in your *answer*, of things necessary to be observed, and of things variable in particular congregations, ye insinuate that by the *keeping of the discipline of the Kirke as it was then*, to which we are bound in the *old Covenant*, ye understand the observation of those things which are necessary to be observed in every kirke, and not of things variable in particular congregations: We ask, Into which of the members of this *distinction* ye refer *Episcopacie*, and the *articles of Pearth*? That is, Whether they must necessarily be omitted in all Churches, and at all times, or not? If ye say, that they must be necessarily omitted, and that the *negative confession*, confirmed with an *oath*, doth tye us to the omission of them; then both ye would make us to swear, and subscribe against our consciences, (for we are perswaded, That these things are lawfull) as also ye would make us to abjure *Episcopacie*, and the *articles of Pearth*, in *perpetuum*; which is flatly contrary to your *declaration* in your *answers*, 1. 5. &c. If you say on the other part, That we are not tyed by the *negative confession*, to the omission of these things; then, why have ye, in all your writings against us, exprobrate to us, *perjurie*, in violating of the *oath* contained in the *negative confession*? 5. We would gladly have known your minde, concerning the lawfulnessse of such *rites* as are not of divine institution, expressed in Gods word. For we ingenuously professe, That none of your *answers* (which hitherto we have seen) to the *instances*, or *examples* brought by us in our first *Demand* of *rites* used by your selves, in your Churches, as lawfull, without divine institution, (to which we could adde many more) do give us any satisfaction: nor yet, as we think, can give satisfaction to any indifferent man. As for example; Is *blesing of marriages* a meer circumstance? Who can be so impudent,

prudent, as to say so? Or, if it be a *ceremonie*, what precept
 or practise have ye of it in Gods whole word? If it be al-
 ledged, That we have a warrant from that *bleſſing* pro-
 nounced, *Gen. 1. 28.* upon man and woman, after their cre-
 ations? we ask, By what consequence can that *solemnity* of
bleſſing of marriages used in our Churches, with all the *cere-*
monies of it, be drawn from that effectuall and operative
bleſſing of our first parents; or rather of whole mankind?
 Is there here an *institution* of a *perpetuall observance*, or *rite*,
 to be used in the Church, more than in the 22. *verse* of the
 same *chapter*, when God blessed the fowls, and fishes, and
 said, *Be fruitfull, and multiplie, and fill the waters in the seas?*
 &c. If again it be answered, That *pastorall benediction*, is
 mentioned in Scripture, first, VVhat is that *bleſſing of*
marriages? And secondly, VVhy are not all other *pactions*, as
 well as *marriages*, blessed in the Church; chiefly, seeing *ma-*
trimoniall bleſſing hath been, and is, abused in the *Romane*
Church, which holdeth, That *marriage* is a *sacrament*; and
 consequently, *matrimoniall benediction* ought, as it would
 seem, to be secluded from the Church, rather than other
bleſſings?

THE VI. DEMAND.

WHether or no it be fit to subscribe such an interpreta-
 tion, as in matters of lawfulnessse, and unlawfulnessse;
 and consequently in matters of faith, contradicteth the judge-
 ment of so many Divines, most famous, of the reformed
 Church, both ancient and modern, (who did, and do hold,
 that these rites and ordinances brought into this Church by
 the assembly of *Peareth*, are in their own nature lawfull, and
 such as ought not to make a stir in the Church of God) and al-
 so condemneth the venerable practise of the ancient Church,
 and the most eminent lights of it, even in those purest times,
 unto which we appeal against the Papists, in our disputes.

ANSWER.

ANSWER.

WE trust, That no sound Divine, ancient or modern, would
in this case deny the expedience of the forbearance of the
practise of *Peearth* articles. And further than this, nothing in this
time is required.

REPLY.

Your silence, in not answering that which we affirmed;
concerning the judgement of Divines, ancient and mo-
derne, of the reformed Church, anent the lawfulness of the
rites and ordinances, which were received in our Church, by
the ordinance of the assembly of *Peearth*; as also concerning
the judgement and practise of the ancient Church; doth make
us think, that ye acknowledge the truth of that which we
affirmed there. 2. **W**e have already shewn, That the *Peearth*
which ye require of us, importeth more than the forbearance
of the practise of *Peearth* articles, for a time. 3. The forbearance
of some of them, seemeth to us, to be meerly unlawfull, and
contrary to that pastorall duty we owe to our flock. 4. The
forbearance of any of them, considered with a relation to
the authority enjoining them, in our judgement, is plain
disobedience.

THE VII. DEMAND.

WHether it be agreeable to charity or piety, to re-
quire us to abjure these rites, as *Popish*; which in
the sincerity of our hearts, following the light of our con-
science, (whereof we take God to witnesse) we have hi-
therto

thereto practised, as lawfull, and laudably following the same light, do yet practise them? But suppose this might be required of us by any; *Queritur*, Whether or no it becometh them so peremptorily, and upon such a suddenty, to urge us to this, who these by-gone twenty years, have desired earnestly to enjoy the freedome of their consciences in their Ministerie, even in denying obedience to these things, and standing laws for them; and when they were urged to obedience, did so often protest, and earnestly request, That they might have a time, to be well enformed, and maturely advised of the matter, which to the most part of them was most graciously granted? Let them, therefore, look to that naturall Maxime, *Quod tibi fieri non vis, alteri ne feceris*: and to our Saviours precept of the same sense, and almost of the same words, *Mat. 7. vers. 12.*

ANSWER.

WE hope, that such a forbearance of the practise, will preiudge the liberty of no mans conscience.

REPLY.

IT would much preiudge our consciences, to swear and subscribe the *negative confession*, taking it according to your conception and meaning, who require our oath. 2 How can we swear, to labour, by all means lawfull (as ye require in your covenant) to expell those things, whereof we hold some to be necessary, and all the rest, to be lawfull, and laudable?

THE

T H E V I I I. D E M A N D.

VVHether it be fitting to swear to defend the Kings Person and Authoritie, with this limitation, *In the defence and preservation of the true Religion, laws, and liberties of this Kingdome?* As if their persons ought not to be defended against all enemies, although as yet they embraced not the truth: or having before embraced it, yet have fallen from it: or as if their royall Authority were not to be acknowledged, although commanding things unlawfull; and as if we were not subject thereto, in yeelding to suffer under them, when we give not active obedience to them?

A N S W E R.

1. **T**He answer of the first Demand, may give satisfaction here. 2. The Specification of the defending the Kings Person and Authority, in the defence of the true religion, laws, and liberties of the Kingdome, is warranted by the Confession ratified in Parliament, by other acts of Parliament, by the other Confession, and by the generall band joyned with it. 3. No man will with-hold his Subscription from the Covenant, because it doth not, as it intendeth not to expresse every duty we owe to the Kings Majestie, as if the not naming, were a denying of the duty.

R E P L Y.

VVHat ye have replied in your Answer to our first Demand, we have examined, in our confutation of your Answer. 2. If ye consider well all the circumstances
F of

of the making of your *Covenant*, ye will finde that it had not been amisse, at this time, to have expressed more fully the loyaltie of your *intentions*, to maintain the Kings person, and honour. Next, it is necessary to expresse it yet more fully, for our cause, whom ye require to swear and subscribe your *Covenant*; lest we do any thing, in this matter, with a doubting conscience, (which is a grievous sin) that is, Doubting whether or no we are tyed by our *oath* to maintain the Kings authority, only in so far, as it is employed in the defence of the foresaid true Religion: or, at least, as it is not employed against it. For it seemeth to us unlawfull, to swear the maintenance of the Kings authoritie, with this limitation precisely. And if ye be of a contrary minde, we are most willing to confer with you of this point.

THE IX. DEMAND.

VVHether or no we can sincerely swear to maintain the Authoritie, truly and properly monarchicall of the King; and withall swear also disobedience to these articles, which are authorized by his standing laws, and to maintain the meanest of his subjects against him, in their disobedience of his laws, as yet standing in vigour concerning these things.

ANSWER.

1. **T**He answer to the first Demand, is usefull here also:
 2. Forbearance of practise, for a time, in such a case, is rather obedience, than disobedience: for example, Kneeling was thought convenient, because all memorie of superstition was past; should it not therefore be forborn, because superstition, is now revived, and flagrant? They who practise, keep the letter of the law: but they who forbear, keep the life and reason thereof.

REPLY.

R E P L Y .

YOur *Covenant* requireth more of us, than the *forbearance of the practise of Pearth articles*, as we have often times declared. 2 We have also shown, That the *forbearance of obedience* to standing laws, without licence of Superiours, and contrary to their commandment, especially if it be done by deliberation, and if men tye themselves, by an *oath*, to do so, is manifest *disobedience*. 3 The *article of Pearth*, anent kneeling, was not grounded only, nor yet principally, upon that *narrative* which ye mention; but rather upon the conveniencie and decencie of the gesture of *kneeling*, in the receiving of the holy *Sacrament*: which reason doth yet continue; as also the other reason which ye mention, holdeth yet: for the body of the people of this Church were never *papists*; and consequently, have no memorie of *popish superstition*, as those who lived in time of *reformation*. 4 We cannot see nor conceive, how a *vow* and *band* of maintaining the meanest subject of this Kingdome, against all persons whatsoever; and consequently, against the King himself, as we have shown in our second *Reply*, in disobedience of his laws, can consist with that love, reverence, and subjection, which we owe to our King. Neither have ye brought any thing in your *Answer*, to satisfie us in this point. And, because ye alledge, as we hear, that ye are mistaken in this point, and do vindicate yourselves, by those words of the *Covenant*, wherein ye promise to maintain the Kings authoritie; we pray you to expresse your minde more fully, concerning it; and to show us, 1 What ye mean by *maintaining the Kings authoritie*, in that part of your *Covenant*, wherein ye expresse your loyal intention, *To maintain the Kings person, and authoritie*; and in speciall, Whether or no the maintaining of the Kings authoritie, be taken by you, as it excludeth all resisting of his Authoritie, by force of arms, even although he should

command things unlawfull, and contrarie to the truth? For so we think it should be taken: and that it should be so taken, we are readie to demonstrate. Neither can we swear it in any other sense. 2 Whether your promise of *mutuall defence, In the same cause of maintaining the true Religion, and his Majesties authoritie, &c.* ought to be understood, of the *maintaining the Kings authoritie absolutely*: that is, *Whether he maintain the true Religion, or no?* Or, on the contrarie; It it ought to be understood of the *maintaining the Kings authoritie conditionally, in so far as he maintaineth the true Religion, and not any other wayes?* If you say, that it is to be understood the first way, we assent to that part of your *Covenant*, and have no more scruple anent it, except that one which we mentioned in our *Reply* to your second *Answer*: to wit, That the words of your *Protestation* seem to import more; and, that your *Paction, or Covenant*, is made without the Kings privitie, and consent. If ye say, that it is to be understood the second way; then we continue urging our foresaid *Demand*: to wit, How a man can maintain the Kings authoritie, and withall maintain the meanest of his subjects in resisting his Authoritie? And how we can be said, to stand for the Kings honour, when we vow and promise, do to that which he himself professeth to be against his Honour; and which, in the common judgement of men, is thought to be so? The determination of this point, is more than necessarie, at this time: and therefore, let us in sinceritie and brotherly love, confer of it; that the consciences of others who doubt of this, may receive satisfaction.

THE X. DEMAND.

VVHether or no we ought to swear to such a *Covenant*, which taketh away from us all hope of a free assembly, or Parliament, to judge of the matter presently

presently debated? For how can these vote freely of any matter propounded to the decision and deliberation of the Church and Estate, who have already sworn to adhere to one part of the question? and how can those who dissent from them, submit themselves to their judgement, chiefly seeing they are possessours, and have laws Civill and Ecclesiastick, standing as yet for them?

A N S W E R.

WE perceive, that this tenth Demand, is made of the articles of Pearth; therefore we answer as before; That we promise only forbearance, which can prejudice no mans liberty in a generall assembly.

R E P L Y.

WE have shown, That your Covenant, and Oath, importeth a manifest abjuration of the articles of Pearth: and therefore, the swearing of it doth manifestly prejudice the liberty of voting in a nationall assembly: For, how can they freely either reason in an assembly, concerning Episcopacie, and the articles of Pearth; or else, give their judgement, without prejudice, concerning them who have already promised, sworn, and vowed, first, To adhere to the discipline of the Kirke: that is, (according to your interpretation) to the whole externall policie of the Church, as it was 1581. 2 To labour, by all means lawfull, to remove, and expell, all those rites and ordinances, which have come into the Church since the foresaid year of God; that the Church may be restored to the liberty, and purity, which it then had. Whereby ye declare, That the foresaid articles, and Episcopacie, are contrary to the liberty, and purity of the Church; and consequently, ye are tied by your oath, to vote against them, if ye be called to the intended assembly.

THE XI. DEMAND.

WHether our subscribing, together with our people, to the confession of this nation, which is ratified and registrated in Parliament, *Anno 1567.* may give full satisfaction to all who doubt of the sincerity of our profession, if so be they have no farther ayme, but only to know and see our willingnesse, and constant resolution, to adhere to the religion presently professed, and to oppose all errours contrary to it, to our lives end? Now seeing we are willing to do this, as we take God to witnesse, we are; how are we hated, maligned, and traduced as enemies of the truth, only because our consciences do not suffer us to subscribe to that interpretation of the *negative confession* insert in the *Covenant*, (concerning which we can see no warrant of the truth of it, nor lawfull authority binding us to it) and to the politick, or rather military part of that *Covenant*, which is a thing without the compasse of our calling, and not belonging to that contending for the faith once delivered to the saints, of which *S. Jude* speaketh in his epistle.

A N S W E R.

Since no other mean could be found so effectually, for holding out of Poperie, and forbearing of dangerous novations in religion, such as the *Service book*, and *Canons*, which as yet are only discharged, till in a fair and legall way they may be introduced; and are by no word of the late Proclamation disallowed: although the *Service book*, by the Proclamation, *February 19.* be highly praised, as serving to edification, and to beat out all superstition: and nothing in this application is abjured, but what was abjured in the former; why shall we forbear to use a mean so just, and so powerfull, for the preservation of the purity of religion?

R E P L Y.

R E P L Y.

Here ye do not particularly answer to our *Demand*, and seem unwilling to give that testimonie of us, your brethren, concerning our sincerity in professing of the Truth, which, all who know and judge unpartially of us, do think to be due to us. It is sufficiently known, what pains we take in disputing and writing against *Papists*, in confuting their errors in our pulpits, in leading processe against them, according to the order of the Church, and in doing all things against *Romish errors*, which can be expected from the most zealous Professours of the Truth. If ye, or any other of our reverent brethren, doubt of the sinceritie of our profession, then pose us concerning any *Article* controverted, and we shall be most ready to declare our minde concerning it before all men, and give a sufficient proof to the world, that we have pried as narrowly into the mysteries of *Romish errors*, for refutation of them, as any of those who impiously, and uncharitably traduce us, as favourers of *Poperie*. 2. We have other means more effectuell, and lawfull, (whereas we think this your mean to be unlawfull) for holding out of *Poperie*: and in which we ought to confide more, than in all the promises and vows of men; yea, also, more than in all the *united forces* of all the subjects of this land: to wit, Diligent preaching, and teaching of the word, frequent prayer to God, humbling of our selves before him, amendement of our lives and conversations, and arming our selves against our adversaries, by diligent searching of the Scriptures, and using all other means, whereby we may increafe in the knowledge of the truth, and in ability, to defend it against the enemies of it. 3. The subjects of this Kingdome, at least a great part of them, either by their own inclination, or by the perswasion of others, have such a hard conceit of the Service book, and Canons, that if his Majesty use a faire and legall way of bringing them into this Church, especially such a way as may give satisfaction to all his subjects, in all appearance, we need not to fear the in bringing of them.

T H E

THE XII. DEMAND.

VV Hereas we heare of diverse disorders, and violent miscarriages of those who have subscribed the Covenant, against our brethren of the holy Ministerie, who continue in their obedience to the laws of the Church and Kingdome; which miscarriages being done without all forme of justice, or legall proceeding, are an exercising of revenge, by private authoritie, and consequently are forbidden in the sixt commandment: which is one of the reasons which moveth us, not to joyn our selves unto their society. We would gladly therefore know of our reverent brethren, who have come hither to recommend the late *Covenant* unto us; First, Whether or no they do allow these disorders? 2. If they allow them, what reason have they so to do? And if they allow them not, how is it, that these disorders and miscarriages, are not publickly by them, and other Pastours of their confederacy, condemned, and sharply rebuked in their pulpits? Why are the actors of them not tryed and censured? And why do they delay to give out some publick declaration, either in print or writ, to this effect, being long since exhorted to do so?

ANSVV ER.

1. **H** Ardly can a zealous people assembled in a Kirk for the worship of God, be kept from tumult, when books, and a worship which they either know, or conceive to be popish, are suddenly, and imperiously obtruded upon them by the Leaders: & how far the keeping of the materiall kirks from the pollution of worship, belongeth to the people, and community of the faithful, should be considered. 2. Violence done in other places, and upon other occasions, we no more allow, than we doe approve the aspersions of perjurie, rebellion, &c. which some men do put upon us.

REPLY.

R E P L Y.

IT belongeth not to the people, or communitie of the faithfull, to contemne Authbritie, and the Lords Service, done in his owne House, on his own day, so farre as to put violent hands on Prelates and Pastours, in time of Divine worship, while they are practising those things which are enjoyned by the King, and his Councell. Such disorders, and contemptuous carriages, doe not beseeme those whom Christ inviteth to come to him, and to learn of him, meeknesse, and lowlinesse of heart; chiefly, seeing there are many other wayes, whereby people may testifie their averſation of those *books*, and *worship*, which they conceive to be *Popish*. If it be a sinne in parents to provoke their children to wrath; much more is it a sinne in children to provoke their parents; especially *Patrem Patrie*, the common father of the countrey, so to wrath. 2. The keeping of Gods house from the pollution of worship, belongeth to those who are cloathed with lawfull authority. 3. We not onely asked of you, Whether or no ye did allow the *miscarriages* towards our brethren of the holy Ministerie, mentioned in our *Demand*? but also supposing that ye do not allow them, we asked, How is it that those *disorders* and *miscarriages*, are not publickly by you condemned, and rebuked? Why are the *actours* of them not tryed, and censured? And why do ye not give some publiek document to the world of your averſation of such *miscarriages*? chiefly, seeing they are, as we have shown, a manifest transgression of the sixt Commandement. We cannot sufficiently marvell, that ye have kept up your mindes in this matter, and not answered to so important, and necessary a *Demand*. As for your *complaint* of *perjurio* and *rebellion*, &c. if ye mean the *warning* late written to the subjects in *Scotland*, ye shall know, that the Authour thereof himself is much displeased with any offensive asperitie, which hath been found in some written
G copies,

Copies thereof; and hath already done that, for removing of that offence: which, we hope, shall give full satisfaction to all men.

THE XIII. DEMAND.

HOW can we subscribe that *Covenant*, without incurring many grievous scandals; as first, the scandall of *dissenting* from other Reformed Churches, and famous Divines, the chief instruments of the Reformation of the Church in *Europe*, who did hold these rites which are abjured in this late *Covenant*, as meerly unlawfull, popish, and idolatrous, to be in their own nature, lawfull. Secondly, the scandall of *dissenting* from antiquitie, and vilipending it altogether in matters of the externall policie of the Church; which we know, and have found by frequent experience, to be a thing that maketh many Papists more averse from our profession, than other wayes they would be. Thirdly, the scandall of *perjurie*, which some of us cannot escape, who did swear *obedience* to the articles of *Peartb*, and to our Ordinarie, at our admission to the Ministerie.

A N S V V E R.

That threefold scandall ceaseth upon the right interpretation of the clause of the forbearance of the novations already introduced.

R E P L Y.

WE have shown your *interpretation* of the clause of *forbearance*, not to be right, and have refuted it, we think, by the very words of your *Covenant*; so that none of

of these three scandals can be eschewed by us, if we subscribe to your foresaid *Covenant*. 2 Suppose the other two might be eschewed by that *interpretation* of the clause of *forbearance*, yet the third cannot be eschewed, seeing at our *admission* we have sworn *obedience* to the *articles* of *Pearth*, and to our *Ordinarie*: Wherefore, ye must either prove the *Articles* of *Pearth*, and *Episcopacie*, to be unlawfull, or else, we cannot, without violation of our *oath*, made at our *admission*, forbear the practise of the foresaid *Articles*, against the will of our *Ordinary*, and other our lawfull *Superiours*.

T H E X I I I I . D E M A N D .

Last of all; We pray these reverend and worthy brethren, to consider impartially, and charitably, seeing we have all these scruples in our minds concerning their *Covenant*, as also seeing we are yet most confident, and assured of the lawfulnessse of the articles of *Pearth*, together with the lawfulnessse and venerable antiquity of *Episcopall* government, how we can, with a safe conscience, give our consent that they should preach in our pulpits, who come professedly to withdraw our people from that which we in the inmost thoughts of our souls do embrace as lawfull; and from that obedience which they do owe to their gracious and pious *Soveraigne* therein; whose last *Proclamation* hath given full satisfaction to us all, and much rejoiced our hearts, in respect he hath therein most solemnly, and by his oath declared, not only his sincerity in professing the truth, but also his pious resolution, to continue therein, and maintain it constantly to his lives end, most graciously and wisely removing these things which have occasioned the late perturbation of our Church. We wish them likewise, to consider, how they can require this of us, seeing they

would not (we appeal to their own consciences) be content that they should be so dealt with themselves ; we mean, that any should go up to their pulpits, and condemn their doctrine, and practice, and withdraw their people from that which hath been before recommended unto them as truth.

We conclude : Exhorting earnestly, entreating lovingly, and charging modestly, these, and all others, our reverend brethren, before God, and the *Lord Iesus Christ*, who shall judge the quick and the dead at his appearing in his kingdom, if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, to look narrowly to their own consciences, in these weighty matters; remembring that of *Jeremy*, *The heart is deceitfull above all things, and desperately wicked, who can know it ?* To judge charitably of us their brethren; remembring that of our Saviour, *Judge not, that ye be not judged :* To deal with us in love and meeknesse, (if so be they think us to have gone astray from the truth ; which, God knoweth, we no wayes do perceive) remembring that of *S. Paul*, *If a man be overtaken in a fault, ye that are spirituall, restore such an one with the spirit of meeknesse :* as also that of *S. Iames*, *The wisdom that is from above, is first pure, then peaceable, gentle, and easie to be entreated ; full of mercy, and good fruits, &c.* And last of all, To seek peace, and so to follow after it ; that this our dear native countrey be not exposed to a dangerous warfare, and to all the wofull consequents thereof; of which our hearts cannot think, without trembling and horror.

A N S V V E R.

1 **N**othing in the interpretation of the Covenant, against the lawfulness of *Pearth* articles, and of *Episcopall* government. 2 We never intended to draw the meanest of the subjects,

subjects, from that loyalty of obedience, which they owe to their Sovereigne, and ours. 3 The Counsell hath rescinded the approbation of that Proclamation. 4 His Majesties religious and righteous disposition, hath been to us a ground, and chief argument of our hope of the bearing of all our petitions. 5 We have no desire to wrong our reverend and worthy brethren; but rather to passe in silence, the wrongs which we have sustained by them: And would approve our selves unto our God, and prove faithfull in the imployments put upon us: earnestly desiring, That every eye may perceive the wonderfull work of God in this land: lest any of us be found fighting against God; and that all of us may joyn heart and hand, for the purity and peace of the Kirk of our Lord Iesus Christ, blessed for ever.

July 21. Mr. ALEXANDER HENDERSON,
1638. Minister at Leuchars.

Mr. DAVID DICKSON,
Minister at Irwing.

Mr. ANDREW CANT,
Minister at Petstigo.

REPLY.

There is too much, as we think, in your Covenant against the lawfulness of *Pearth Articles*. 2 Your band of mutual defence, against all persons whatsoever, may draw subjects, perhaps, to take arms against their King, (which God avert) and consequently from that loyalty of obedience, which they owe to their Sovereigne, and ours; except ye declare, and explain your selves better, than ye have hitherto done. 3 What the most honourable Lords of his Majesties privie Councell have done concerning the Kings Majesties last Proclamation, is not sufficiently known to us, and far lesse upon what grounds and motives they have (as you say) rescinded their approbation of the late Proclamation. 4 His Majesties religious and righteous disposition, hath been to

us, and is a main ground wherefore we rest and rely upon his gracious *Proclamation*, perswading our selves, that he intendeth not, nor ever intended, any *innovation* in *religion*. 5 We shall labour, by all means, to eschew every thing, which in the least degree may wrong you, our reverend and worthy brethren. As for the wrongs already done by us to you, (as ye pretend) whensoever it shall please you to specify them, we hope to give you full satisfaction; and to clear our selves of that *imputation*. 6 The work of God towards any nation, how strange and wonderfull soever it seem to be, is never contrary to his word: And therefore we fear not to be found fighting against Gods work, so long as we fight not against his truth, revealed in *his word*. That all-seeing Lord knoweth, that we maintain his truth according to the light of our consciences, and are ready to joyn heart and hand with you, for the purity and peace of this *Church*, in every lawfull way and course, as sincere lovers of truth and peace.

And now, brethren, before we conclude, again we entreat you, and all others our dear country men, especially our *reverend brethren* of the holy *Ministry*, to judge charitably of us, and of our proceedings at this time; and in particular, of these our *Demands*, and *Replies*; which, God is our witnesse, neither hatred of any mans person, nor love of contention, nor any worldly respect; but only the *conscience of our calling* hath drawn from us. And as for our *arguments* for *not subscribing*, which are taken from our due *subjection* and *obedience* to our *Sovereigne*, and his laws, *We protest and declare*, That they ought not to be so interpreted, as if we intended to accuse you, or others, our dear countrey men, of *disloyalty* towards our most gracious *King*; or as if our purpose were to lay any such *imputation* upon you: For they are only used by us, to show what the words of the *Covenant* seem to us to import, and how we conceive of them; as also, what maketh us so to conceive of them. We doubt not, *reverend brethren*, but ye know, that as we owe to you, and to your proceedings, the favourable judgement of
charity;

charitie ; so we ought to judge of those things, which we are to swear, and subscribe, with the strict and inquisitive judgement of *veritie* ; and consequently, we ought to ponder duly, and to propound particularly and fully to others, (especially to those who require our *oath* and *subscription*, and undertake to satisfy our consciences thereanent) all the doubts and reasons which make us unwilling or afraid to give our *subscription* thereunto.

JOHN FORBES of *Corse*,
Doctor and Professor of
Divinity in *Aberdene*.

ALEXANDER SCROGIE,
Minister at old *Aberdene*, D. D.

WILLIAM LESLEY, D. D.
and Principall of the Kings
Colledge, in *Aberdene*.

ROBERT BARON,
Doctor and Professor of Divinity,
and Minister at *Aberdene*.

J A. S I B B A L D,
Doctor of Divinity, and
Minister at *Aberdene*.

ALEXANDER ROSS,
Doctor of Divinity, and
Minister at *Aberdene*.

F I N I S.